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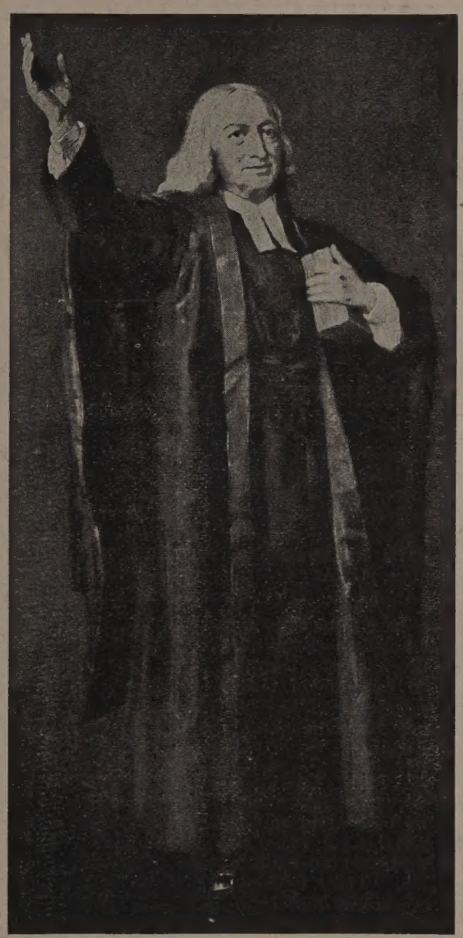
UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LI. CHICAGO, JUNE 18, 1903. NUMBER 15



JOHN WESLEY.
BORN AT EPWORTH, ENGLAND, JUNE 28, 1703.

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UNITY

VOLUME LI. THURSDAY, JUNE 18, 1903. NUMBER 16

The *Christian Life* for May 23 reproduces Clifford Lanier's sonnet on Emerson, recently published in UNITY. We are glad to be the instrument of returning the compliment to England, the country which has given American readers so much pleasure in the Dowden quatrain.

President Eliot of Harvard College made a noble address at the Channing centennial, but many of his auditors must have experienced a shock of surprise with us, if the papers correctly report him, when he spoke of Boston having produced two great preachers, viz., Channing and Phillips Brooks. Yea, verily, these two; but certainly there should have been a third—Theodore Parker. Measured by his popular power, civic influence and thought leadership, it would seem that he has an undoubted place in this list.

The June number of the *Unitarian World*, published in London, gives a large portion of its space to the International Council of Liberal Religious Thinkers and Workers that is to be held September 1-4, at Amsterdam. In this Council the readers of UNITY must necessarily be interested. Miss Hawley, our associate of the Foreign Notes Department, is planning to attend the meeting, and UNITY readers will profit thereby. Should any of our readers be shaping their summer itinerary in that direction, we shall be glad to further any acquaintance that might be mutually profitable.

It is said that Mrs. Humphry Ward has realized one hundred and twenty-five thousand dollars on her last book, "Lady Rose's Daughter," which critics who like a novel in proportion as it is without an ethical purpose, may pronounce her best novel. But those who hold that a novel is the latest and for the nonce the most effective way of enforcing the requirements of morals and religion in literature may incline to the opinion that this is her poorest book, even though it may be her best novel. This is not saying that this is a poor book, because all of Mrs. Ward's books are good and noble; it is only the degree of excellence that is to be considered.

The June number of Mr. Martin's *Universal Religion*, published in Tacoma, is given over to Emerson. Mr. Martin discusses "The Man, His Ministry and His Genius" and "Emerson at His Best," and C. J. Kershaw contributes interesting reminiscences of Emerson at Montreal. These are the vivid impressions of a young man who, in 1850, served on the committee that dared to invite Ralph Waldo Emerson to give a course of six lectures on successive nights under the auspices of the Mercantile Library Association, in the face of decided opposition on the part of the ministers, with the result that the course "proved to be the most popular ever held in Montreal. The hall was crowded every night during the week." But the best of the recollections is that Mr. Emerson companioned the young men of the committee so thoroughly that on Sunday afternoon he invited them to the hotel to read to them his lecture on "Worship."

The mantle of the late lamented Dean Farrar, of Canterbury, seems to have worthily fallen upon the shoulders of his son Eric, who is Vicar of St. John's Church in London. He has recently compiled the following nine reasons given by workingmen themselves for non-attendance at church, all of which are as applicable in America as in England, and offer very suggestive reading to the ministers of all denominations on both sides of the water:

"(1) Because of their love of home, Sunday being the only day when many of them see their children awake. (2) Because they often have no Sunday clothes. (Mem.—I have often considered the fashion of Sunday clothes a device of the devil.) (3 Because there is so little welcome extended to the stranger entering church. (4) Because sermons so seldom touch on the subjects men are most interested in. (5) Because Sunday is the only day for recreation and social intercourse. (6) Because they are teased if they go by their comrades. (7) Because they have to stay at home and mind house and children if the wife goes. (8) Because they had too much of it as children. (9) Because they love the things temporal more than the things eternal." This last reason was given by four of the men themselves.

The *London Inquirer* for May 23 is an Emerson number, in which five ministers contribute studies as follows: "Emerson the Man," by the Rev. W. G. Tarrant; "Emerson's Inspiration for Religion," by the Rev. J. W. Jupp; "Emerson's Theism," by Prof. Upton; "The Divinity School Address," by the Rev. H. Gow; "Hours with Emerson," by the Rev. Walter Lloyd. Further studies are promised in the next issue, on "Emerson in England," "Emerson's Conduct of Life" and "Emerson's Representative Men," by some more ministers, while Miss F. E. Cooke, the successful interpreter of great men to children, offers a children's column. To the children she gives the motto given to Emerson by his Aunt Mary, which he treasured from childhood: "Scorn trifles; lift your aims; do what you are afraid to do;" and the charge of the mother when she sent the delicate boy out among the rougher boys of the street, "Prove yourself of gentle birth by your behavior;" and further, she reminds the children of Emerson's respect for a simple-minded old lady because "she feared nothing but doing wrong."

Dr. Gladden, at the recent negro conference at Atlanta, preserved his usual sanity and put the emphasis in the right place. He said, "It cannot be that in the

United States of America young men who are thoroughly intelligent, who know what citizenship means, who love their country, who are working to build up its prosperity and secure its peace and who are ready to shed their blood in its defense, are going to be forbidden to take any part in its government." And he indicated that the true way to batter down the prejudices, false science and false religion that would undertake to exclude such from the privileges of citizenship, was through the renewal of spiritual ideals among negroes, and, we would add, as doutbless Dr. Gladden did, a similar renewal among the whites. Booker T. Washington is quite right in emphasizing the industrial road to justice that is open for the colored man. But the industrial road itself is more often an effect than a cause. Not only the love of culture and of ideals, and fidelity to "the light that never was on sea or land," may be the product of the carpenter shop and the forge when properly used, but perhaps more often the shop and the forge are the product of those ideals.

A reprint from the "Year-book of the Department of Agriculture for 1902," entitled "Audubon Societies in Relation to the Farmer," by Herman Oldys, "Assistant Biologist of the Biological Survey," lies before us. It is one of those things given away for the asking. It is equally instructive to preacher, teacher, mother and farmer. It ought to be promptly sent for by UNITY readers and persistently loaned. The argument of the Audubon Society has been well stated over and over again. The ethics of the bird on the hat has been enforced by preacher and by poet, but the figures involved need restatement and bringing down to date, for they are increasingly accusing in their nature. Mr. Oldys once more calls attention to the economic as well as the ethical and esthetic value of birds and to the imminent danger of the extinction of many species. The passenger pigeon is already rarely seen; the prairie chicken is passing away; the wild duck, turkey, goose and ruffled grouse are passing "from abundance to extinction."

> Fashion decrees that aigrettes shall be worn, and in a few years the immense heronries of Florida are exterminated, while the devastating scourge of the plume hunter passes down the coast of Mexico on into South America, as far as the doomed birds are to be found. Where once were acres of snowy plumage, a rare glimpse of a few birds is all that is left. No spot is so remote or difficult of access that the purveyors of fashion will not penetrate it in executing these despotic decrees. Whatever species is selected to be worn is doomed to practical extinction.

The figures to enforce this statement are offered. This expert scientist says that fashion having decided that the wing of the ptarmigan makes an attractive hat decoration, a single shipment from Archangel, Russia, consisted of ten tons of wings; and further, that the Russian records show a slaughter of nearly two million grouse in four years in one province of Archangel. All "for a bird in the hat." It is a good time to think of this when thousands of these bird-exterminators are planning for the country side where they may study birds and enjoy their beautiful songs and plumage.

Slowly but surely the religious workers of our day are beginning to hear the cry, "Look well to your Sunday-school." The reconstruction of religious ideals and consequently the reconstruction of religious doctrine is already far advanced in the intelligent pulpits of all denominations in our land, and still further advanced in the theological schools of our country. Witness the great relief and joy that have come to the Presbyterian church as the result of the, at last, harmonious revision of their creed, the chief significance of which lies not in the change of text but in the fact that *the text has been changed*. Witness again the baccalaureate sermon before the University of Chicago delivered last Sunday by Dr. Rainsford, of New York, where with ringing clearness he set forth the reconstructed theology that has been made necessary by the doctrine of evolution, which he claimed was accepted by the thoughtful and the intelligent everywhere. Notwithstanding all this, the Sunday-schools of our country are smothered under a mass of antique theology and slavish literalism even when the pulpit of the same Sunday School plumes itself on its open-mindedness and complacent pew-holders flatter themselves that "our minister is very liberal," and "nobody believes in the old doctrines nowadays." Our attention has been called to such a church and to such complacent pew-holders not far away, but it is not necessary to be specific, for such churches can be located in every town. And still from that very church comes to our hand a copy of a Sunday-school Senior Quarterly, edited by a "D. D." Here again it is not necessary to particularize, because such are produced by the carload every week. This quarterly, which is used in the Sunday School of the aforementioned minister and pew-holders, deals in the most crass literalism concerning the Genesis chapters, assuming the historical verity of the Eden story, the Abraham-Sarah episode in Egypt, the wrestling of Jacob with "a man," of which we read in the comment, "Commentators usually agree that it was a manifestation of God in human form; one of the appearances of the Son of God before he was born at Bethlehem." There is no denying the fact that many progressive ministers retire as far as possible from their own Sunday School on account of the obsolete and obsolescent characters and methods of the matter they deal in. It is a pathetic comment upon the unreality that is creeping into the ministry when we find a minister smiling, if he does not drop a tear over the things that are being taught and done in his own Sunday-school.

The Three Centennials.

Last week we devoted a large portion of our space to the consideration of Channing, suggested by the centennial of his installation. This followed hard after the centennial celebration of Emerson's birthday. This week we give our space to John Wesley, the bicentennial of whose birthday occurs this week. To the dogmatic and the sectarian it is a far cry from Channing, the prophet of Unitarianism, to John Wesley, the founder of Methodism; and perhaps to some minds

a still further cry from the oracle who wrote "Self-Reliance" to the great Evangelist, and still the distance is a superficial one and the antagonisms are transient compared to the profound harmonies that bind these three in the close fellowship of the spirit. Each in his own way was a prophet of democracy, an advocate of civic righteousness, a friend of freedom, a mighty apostle of the life of the soul as distinguished from, if not antagonistic to, the life of the flesh.

Wesley, Channing and Emerson were radicals in their day and still stand for a radical interpretation of religion. They stood for immediate religion, the present consciousness of the divine as opposed to historic and traditional revelations. The three found themselves antagonizing, against their will, the established in religion; each against his will was cast out from the fellowship he fain would serve, and they were cast out for the same identical reason, viz., respect for their own convictions, loyalty to the light within. All three were accused of irreligion because of their superlative religiousness. They had more and not less vital piety than their accusers, who found them guilty of "gross impiety." Emerson had to go outside of his church to find a pulpit of adequate proportions. As was shown in our columns last week, Channing's message proved distasteful to his own society, and when the Trustees could and dared, they turned the key in the face of his message, though they could not control the mind and tongue of the messenger. John Wesley, contrary to his wish, found himself compelled to preach in the church-yard rather than in the church.

This identity of spirit, this fellowship of excellence, found in the past, suggests the question, Is there to be a more adequate recognition of this fellowship and fraternity in the future? We cannot for a moment doubt it. In the perspective of future centuries Emerson and Channing are to be recognized as evangelical and as evangelists. And in the same perspective Wesley is to be recognized more and more as a rationalist and a radical. As of the men so of their following. Methodism must yet win back to John Wesley's sincerity, simplicity, directness and immediateness or else recognize John Wesley's true following outside of and beyond the Methodist inclosure. So with the Unitarians who would conjure by the name of Channing. They must win back to his ethical earnestness, his fearless espousal of civic reforms and municipal integrities, and champion in his spirit and that of Emerson's the practical estimate of human nature that obliterates the dividing lines of castes, sects, and races, or they too will find the names of Channing and Emerson claimed by the ever increasing host who seek the revelations of God in a progressive and prophetic sociology rather than in an historic and timid theology.

UNITY hails then these "Father Confessors" of the Church Universal, three brothers of the spirit, prophets of the church that is yet to be,—the church of a common humanity, the Catholic Church that stands for the universal Fatherhood of God and the consequent universal brotherhood of man.

The Congress of Religion.

We publish this week the Treasurer's statement of the Congress of Religion for the ninth fiscal year ending June 1, 1903, to which we ask our readers to give special study. Please note the supplemental report of the Pacific Coast itinerary.

This we believe represents the year of greatest activity and largest accomplishment. The public work of the year is represented by a series of Sunday evening Congresses held in Chicago and the suburbs that were near enough to be reached by the speakers after having served in their own pulpits in the morning, and the Annual Meeting which this year took the shape of a month's itinerary on the Pacific Coast.

Eight Sunday Evening Congresses were held during the months of November, December and January in as many different Chicago churches, representing the Congregational, Christian, Independent, Universalist and Unitarian fellowships. The Congresses were arranged for by the local pastors in connection with the General Secretary, and the expenses were met by the collections and contributions of the congregations. A large amount of printed matter was distributed, and the problems of civic morality, social reform and education were discussed. The attendance at the meetings was always large and generally crowded. At least twelve other invitations are on file in the Secretary's desk which are as yet unaccepted on account of time limitations, but which it is hoped will yet be accepted for the next season.

The work on the Pacific slope reached from Los Angeles to Seattle. The message of the Congress was delivered by official representatives of the Congress at Pasadena, Los Angeles, San Diego, Santa Ana, Leland Stanford, San Jose, San Francisco, Oakland, Alameda and Sacramento, Cal., and Salem and Portland, Ore., and Tacoma and Seattle, Wash.

The most distinctive and encouraging feature of this itinerary is found in the fact that in all these places the initiative work was done on the ground by residents. All local expenses were assumed and provided for by local committees, while the voluntary contributions along the line met all the incidental expenses, and, as will be seen by the statement, contributed the sum of $199 towards the traveling expenses of the President and Secretary, these officers meeting the remainder of their expenses out of their own purses, so that the treasury of the Congress has suffered no depletion from this itinerary.

Aside from the large aggregate of eyes, ears, hands and hearts reached through this series of meetings, where the audiences were uniformly good and oftentimes large, the experience is most suggestive and encouraging. It has persuaded those at least who are most intimately engaged in the work that large possibilities lie in the direction of this Congress propaganda. Everywhere denominational lines were crossed; even the line that is supposed to be fundamental, dividing the assumed liberal from the alleged orthodox, was in every instance more or less openly ignored, of course always timidly, sometimes with violent protest, but in every case the community was

compelled to consider the "things held in common" and the "overlapping territory in religion."

The above figures justify, we believe, the claim that this ninth year is the year of greatest activity and largest accomplishment in the history of the Congress, representing as it does thirty-seven different sessions held and a treasury in better shape than a year ago.

Of course, the success of this Pacific itinerary was in the face of large distrust on the part of many of the friends of the Congress. What success was achieved is largely owing to the successful initiation of the work in southern California through the help of the provisional field secretary, George N. Falconer, whose business sagacity and organizing skill showed what he at least could do with a few weeks' work in every considerable town in the United States with local material if only he had with it the co-operative backing of a few, very few, visiting representatives of the Congress whose presence would be available when needed.

The future work of the Congress is dependent on the amount of such organizing service it can command.

Again we ask our readers to give careful study to the "financial exhibit." Such study will reveal the liabilities as well as the receipts and expenditures. Perhaps we may be justified also in reminding the students of this report that the work of the Congress could not have been done without UNITY, its organ, which it has always been a part of the Congress design to support, but which has found its way to live without help from the Congress treasury.

There is work for the Congress to do. Rockford, Ill., Louisville, Ky., Philadelphia, Pa., and other places are inviting co-operation in arranging for future meetings.

The thanks of the Congress are due to the friends who have supported the work this last year, enabling it to make so favorable an exhibit, the most favorable element in which is the suggestion of how much more might be done, how many more men and women there are whose names might grace this honor list if they only stopped to think and then acted on the result of that thinking; if they would only let their treasure go with their hearts in this direction. We are entering upon the tenth year of the Congress life. Can we not make it a worthy decennary?

The Sundering Flood.

How shall I bear me in the hour to be,
When the great Sundering Flood comes rushing down,
And I shall feel the coldness of that sea
In which all mortal men shall one day drown?

Shall I be glad who have been sad so long,
So weary of life's ceaseless care and fret,
Shall I be blithe and sing a careless song
When with that icy foam my feet are wet?

Or will the sweetness of the happy earth
Sweep over me, and friends hold me in chain,
And shall I feel that love has had new birth,
And every rose of life will bloom again?

God knows I have been brave up to this hour,
No coward drop in all my valiant blood,
Bid me not part from courage, O thou Power
That hold'st in leash e'en thy great Sundering Flood.

HATTIE TYNG GRISWOLD.

Columbus, Wis.

Jewish Notes.

The Jewish Publication Society of America.—We have known for some time of the work of this society, but it is only recently that we have realized its full importance and interest. The society is a voluntary association, the membership of which is sprinkled all over the United States (a few members live in other countries), with headquarters and publishing house in Philadelphia. Its purpose is the publication of works relating to Jews and Judaism in order to inform Jews of all that touches their religion, history, character, and life. It is not conducted for profit, but solely to insure the publishing of such material. Its books are *sold* in the usual way, but their sale is a matter of secondary importance and the chief support is derived from membership dues, gifts, and the income from a permanent fund. Members receive all publications as they appear. The list of works printed by the society already includes sixty or more titles. The most important in the list is, certainly, Prof. Graetz's great *History of the Jews,* in six volumes. The one best known to non-Jews is, probably, Israel Zangwill's *Children of the Ghetto.* All the books, however, are of value and have been carefully chosen by a competent committee, with the definite purpose of informing the Jew about Jews and Judaism. To fairly show the society's aims, we have selected a series of its books for special notice.*

Every ritual is interesting. Few, however, have so great an interest, for the thoughtful student, as the "Prayers of Israel." They form a notably extended and elaborate ceremonial. The Jew carries his religious practice into every detail of his daily life. One hundred times during the day he must actually bless the lord, his god. Thrice daily he must repeat prayers, which would appear long and excessively detailed to worshipers in the other great religions. On the Sabbath the service is even longer and more elaborate. There are variations of the ritual, of more or less importance, for special days of joy or sorrow, for feasts and fasts. In the five great celebrations—Passover, Pentecost, New Year, Atonement, Tabernacles—this elaboration culminates with much of special prayer, praise, benediction, confession and scripture. Lewis N. Dembitz, in his *Jewish Services in Synagogue and Home,* presents us a serious and scholarly, but interesting and attractive description of the services and investigation of their sources. Written for Jews—and really not intended at all for others—it will prove equally interesting to non-Jews who wish to learn what the Jewish prayers are and whence they were derived. As the daily prayer is the foundation, upon which all the special ritual is built, the author begins with it. He examines it methodically. Each benediction is traced to its source; its meaning is explained; the appropriateness and value of the scripture passages are shown; the purpose and symbolism of the attitude and postures of the worshiper are considered. That which is peculiar or characteristic in the ceremonial of any feast is described, discussed, traced, praised or criticised in its proper place. The services of the whole year, both public and private, are investigated. The last chapter deals with the curious, touching, and impressive home ceremony of Passover, unquestionably—unless the awfulness of Atonement may strike more strongly—the service of all the year to make the deepest and tenderest impression upon the Jewish child. The subject of the book is a

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*Demblitz; *Jewish Services in Synagogue and Home.* 1898. 16°. pp. 487.
Darmstetter; *The Talmud.* 1897. 16°. pp. 97.
Deutsch; *The Talmud.* 1896. 16°. pp. 107.
The Persecution of the Jews in Russia. 1897. 16°. pp. 89.
Philipson; *Old European Jewries.* 1895. 16°. pp. 281.
Karpeles: *A Sketch of Jewish History.* 1897. 16°. pp. 109.
American Jewish Year-book. 5663 (1902-1903). 1903. 16°. pp. 306.

broad one and its treatment requires breadth and depth of scholarship. Our author possesses both qualities. But he possesses much more; he has love, admiration, and respect for the ritual, ancient monument of many workers. Such a study might have been made dull and repellant; Demitz has made it wonderfully interesting and attractive. At the close of the book are *Notes* referring to further literature and to discussions and views, an *Analysis* of the Sabbath services, and a series of *Indices* of great worth. But these important helps for the true student are not obtrusive and the book is as well suited to the general reader as to the diligent investigator.

In the two little volumes upon *The Talmud* we find brilliant essays concerning the same subject by independent scholars of different nationalities—Emanuel Deutsch and Arsene Darmstetter. The Talmud is the work of a thousand years and of thousands of minds. It is perhaps the most astounding mass of religious writing in existence. It contains the thought and argument of the keenest minds and the subtlest reasoning of a gifted people. It is enormous in extent, difficult of comprehension, and, often, enigmatical in style. As dry as dust and tiresome in its hair-splitting discussions, it is at the same time of absorbing interest. In Deutsch's essay upon it, we find a veritable prose poem in which the value of the great work is indicated. Deutsch presents first the background of life and thought which lies behind it; he then outlines its plan (in so far as it can be said to have a plan) and its content; he then leads us through it, selecting here a beautiful thought and there a quaint argument for our consideration. In Arsene Darmstetter's essay, we have a less poetical treatment, but one more searching, more symmetrically developed and more complete. It contains, first, an analysis of the whole Talmud—probably the best in the same compass—and then an investigation into its origin and development. Both of these brilliant essays are popular and attractive in form of presentation.

The Persecution of the Jews in Russia was first issued by the Russo-Jewish Committee of London in 1894. Here it is reprinted for American circulation. It is a simple, straightforward story, told with no circumlocution, and with no prejudice. The recent laws relative to Jews in Russia are analyzed and their administration and effects are discussed. Nearly half the book is devoted to a literal translation of the laws themselves. Anyone who cares to know the actual facts on this subject, can, probably, nowhere find them better stated.

To picture "the Ghetto," to tell how it came into existence, to show its influence and results on Jews and Christians, are the purposes of Dr. Philipson's *Old European Jewries.* In its chapters we can see how a jealous and intolerant Christianity compelled the Jews to live actually as a separate and "peculiar people." While the segregation of the Jews in a prescribed part of the city, was not *always* dictated by unkindness, in the great majority of cases it was. The separation, the walls of enclosure, the gates locked at night, the degrading marks in dress, the absurd and cruel restrictions on life and conduct,—these were, all, refinements of cruelty. Bishops and princes, towns and states, *wanted* Jews—for they were a source of certain and prompt financial aid—but they wanted them as hounded and hampered outcasts rather than as happy and normal citizens. After tracing the *Institution of the Ghetto* and *The Ghetto in Church Legislation,* the author passes to the examination of three famous ghettos—*The Judengasse of Frankfort-on-the Main, The Judenstadt of Prague,* and *The Ghetto of Rome.* Each had its peculiar features. The story is a sad one but of the utmost interest; the squalor, misery, reproach, derision, torture, martyrdom, are elements in a pathetic drama. Today the city "ghetto" is past, though the Jew, so long accustomed to being herded, still tends to herd into "quarters." There is yet a "pale," and to the *Russian Ghetto* Dr. Philipson devotes a chapter. Hundreds of years of ghetto life must leave their impress and one of the strongest chapters in the book deals with *Effects and Results.* What can be expected when people are crowded into foul, cramped, unlighted, unaired quarters and continually subjected to taunt, brutality, and torture? What can be expected when freedom in the choice of vocation is interfered with and a whole section of the population is condemned by law to sell rags, to peddle, and to act as scavengers? What can be expected when the earnings of years may suddenly be snatched away by class taxation? If certain unlovely characteristics are quite common among Jews, justice demands that we place their source where it belongs.

In his *Sketch of Jewish History,* Karpeles devotes one chapter to each of six periods, which he recognizes. These are—1. To the Captivity; 2. To the time of destruction of the Nation; 3. The period of the Formation of the Talmud—about ten centuries in duration; 4. The Diaspera—the migration into Spain and Northern Africa, a period of intellectual grandeur; 5. The Faring northward into European lands, a period of intellectual stagnation; 6. Begins with Moses Mendelssohn in the eighteenth century. In each chapter he touches upon the movement of the period and brings into prominence a few of the strikingly bright or dark incidents. His style is brilliant, his treatment terse and graphic. The book is hardly a work of reference for students—even beginners—but it is one of stimulus and impulse for the general reader.

Even the most casual examination of the last *American Jewish Year Book* will impress the reader with the sincerity and intensity with which the Jews do everything. This is the fourth to be printed and the series is likely to continue. Dr. Cyrus Adler is the editor. The statistics relate to every kind of Jewish organization for social, philanthropic, educational, and religious ends. Among the matters here presented are the work of colonizing Jews in agricultural settlements, the Zionist movement, the trend toward reform or conservatism of the Rabbis, the recognition of Jewish achievement by the world. One feature that marks these year books, is that each number contains a few carefully prepared articles of general character and permanent value in addition to the year's statistical material. Three such special papers appear in the current number—Jews of Maryland, Commodore Levy, Jews of the United States.

The Jewish Chautauqua.—The Jewish Chautauqua is an adaptation of the plans, methods and advantages of the Chautauqua system to Jewish needs. It is intended to give to Jews themselves knowledge of Judaism—to inform them why they are Jews and to define the ideals for which Judaism stands. Non-Jews also are invited "to avail themselves of the society's plans and investigate Jewish matters from the standpoint of Jews." The institution has grown rapidly in favor and now reaches a large constituency. The central offices are in Philadelphia and Dr. H. Berkowitz is the Chancellor. The work of the organization is conducted through the Assembly, the Reading Circles, and the Correspondence School.

The sixth summer assembly was held last year from July 6 to July 27, at Atlantic City. It was marked by an earnestness and enthusiasm rare even at Chautauqua Assemblies. The platform was an open forum, where every topic of concern to Jews might be presented; the organization took no dogmatic stand on controverted questions; "the speaker is responsible for his views; the Jewish Chautauqua Society is not."

The best speakers and the profoundest scholars of American Judaism were heard. Two popular conferences dealt with *The Attitude of Jewish University Students to Jewish Problems* and *The Religious Training of our Youth after Confirmation.* Classes were organized in Hebrew study. A kindergarten was conducted. A *School of Practice* gave instruction in pedagogical methods. Many practical lectures were grouped into a *Course in Applied Philanthropy.* Morning synagogue services were held daily and Sabbath services were emphasized. Each Sabbath morning the chancellor conducted a children's service.

The great value of the Assembly is not to be questioned. The reading Circle is, however, the most significant and far-reaching part of the movement. It is on the plan of the C. L. S. C. and a number of capital directed courses are offered. The fundamental course is *The Bible or General Course.* This is planned to cover two years: in it the Bible is studied in its religious bearing, but also as literature and in its historical relations. The directive hand-book, *The Open Bible,* prepared by Dr. Berkowitz, is a careful piece of work. This course is to be followed by special courses in *Post-Biblical Jewish History and Literature.* These appear to cover five years, or more,—at least, five directive outlines have so far been published. Graetz's *History of the Jews* is made the basis of the courses. The lessons alternate between history and literature. The suggestive outlines prepared by Prof. Richard Gottheil and Dr. Maurice H. Harris are admirable. Finally Rabbi Harry Levi has prepared a year's course of reading on the *Jewish Characters in Fiction.* Few of us realize how many great writers have introduced Jews into their stories or have written books specifically about Jewish characters. These writings may or may not correctly depict the Jew; they do, and must, depict the attitude and sentiment of the society of the time. In Rabbi Levi's course we have these characters carefully studied as Jews, by a Jew, for Jews. No doubt many readers will take this course, who take no other, because it requires the reading of sixteen books of fiction. But even the most careless reader cannot go through it without being deeply and profitably impressed. The thoughtful reader will find it powerfully influencing his thought and life. Such, then, are the reading courses already arranged and offered by the Jewish Chautauqua. They speak emphatically of the earnestness of Jews and the reality and vitality of Judaism among us.

The Correspondence School is but beginning. As yet, Hebrew instruction, only, is offered. Mr. Gerson B. Levi, of Philadelphia, who has given class work in Hebrew at the Assembly, conducts the work. It is "the first practical Hebrew course for home instruction under Jewish auspices."

The Seventh Assembly is to be held this summer. The society is gratified at the success of the past and looks forward with hope to the future. Surely, in all its plans for wider usefulness, it should be able to count upon our hearty interest and sympathy.

FREDERICK STARR.

To discover the value of our lives is a great gain to us. Doubtless men differ in the ability to see into their own worth, but it is the essential of real living. Till we make the discovery, we fritter away our days and permit golden opportunities of good to pass by us unnoticed. We even descend to little mean things that would be corrected by the knowledge of our high nature.

Be it understood by every one of us that we are here to act as divine beings in the brotherhood of the Divine, with every noble grace in us—and that it is our duty and then our delight to show these powers of help, kindness, truth, and love.

WILLIAM BRUNTON.

THE PULPIT.

John Wesley.

A SERMON PREACHED AT ALL SOULS CHURCH, CHICAGO, BY JENKIN LLOYD JONES.

"Short of stature, not quite five feet six inches, weighing eight stone ten pounds, muscular, strong, with not an atom of superfluous flesh, face remarkably fine even in old age, a clear, smooth forehead, an aquiline nose, an eye the brightest and most piercing that can be conceived. In youth his hair was black, in old age white as snow. He wore a narrow plaited stock, and coat with small upright collar. He allowed himself no knee-buckles, no silk or velvet in any part of his dress, was scrupulously neat in his person and habits,—no misplaced book or scrap of paper was ever seen about his study. Punctuality and exactness enabled him to transact enormous work with composure. 'I am always in haste but never in a hurry; never undertake any more work than I can get through with perfect calmness.' He did everything deliberately. Every minute, both of day and night, had its appointed work. To one who asked him how it was that he got through so much work in so short a time he answered, 'I do one thing at a time and I do it with all my might.'"

And this was John Wesley. the Father of Methodism, and, more than any other man, the source of what English historians have called "the great religious revival," of which Lecky has said:

"Although the career of the elder Pitt and the splendid victories by land and sea that were won during his ministry form unquestionably the most dazzling episodes in the reign of George II., they must yield, I think, in real importance to that religious revolution which shortly before had begun in England by the preaching of the Wesleys and Whitefield."

In the same line, Green, in his History of the English People, says:

"The Methodists themselves were the least result of the Methodist revival. Its action upon the church broke the lethargy of the clergy and there began a steady attempt, which has never ceased, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor."

John Wesley came from noted ancestry. Four generations back we come upon Sir Herbert Wesley, a notable man of Devonshire, who married Elizabeth Wellesley, of Dangan, County Meath, in Ireland. His great grandfather, Bartholomew Wesley, studied both medicine and divinity at Oxford, and married again into an Irish family of Kildare. He became a Rector in those troublesome times, but was at length ejected from his living on account of his Puritan tendencies and was forced to fall back on his medical training. He had a son by the name of John, born in 1636, of whom it was recorded that he had deep religious convictions; that he kept a diary and recorded the workings of his own heart. He went to Oxford and was here characterized by seriousness and diligence; he won fame as a student of oriental languages. He left the University, not to take Episcopal orders, but to organize what was called a "Gathered Church." He worked among fishermen in the village of Weymouth. His growing power won him recognition in the church. He married a niece of the great Doctor Fuller. But in 1661 the young preacher was committed to prison for not using the book of Common Prayer in his church, and preached his farewell sermon to a congregation in tears. He died early. His widow survived him thirty-two years. She had four sons upon whom she leaned. Matthew became a London Doctor and Samuel a Rector of Epworth. One of the sons of the latter was our John Wesley, the Father of Methodism. Samuel was educated in a Free School

in London, and fitted himself for the university, but had no money to go there. Non-conformists gave him a London training, though he finally won Oxford and swung around into the church. The Methodist history says that at one time he was offered a considerable gratuity if he would translate some Unitarian works, but he declined the task when he saw what it was. At Oxford he partly paid his way through by writing verses, epigrams and epitaphs for a dealer in such things, a sort of fore-runner of the Press Association. His productions were advertised as poems on "several subjects never before handled." This we can very well believe, for among them were the following: "The Tame Snake in a Box of Bran," "The Grunting of a Hog," "A Cow's Tail," "A Hat Broke at Cudgels," and so on.

He took a Bachelor's degree at Oxford in 1688 and an M.A. at Cambridge six years later. He married Susannah, daughter of Samuel Annesley, a Non-conformist with a pronounced tendency towards radicalism. At one time Susannah, reported as "a lady both by birth and breeding," "swung dangerously near" the Socinian heresies. In 1697, some seven or eight years after his marriage, Samuel Wesley became Rector of the church at Epworth, where he remained for thirty-nine years, most of them years of great unrest, political agitation and religious bitterness. Susannah is probably an inadequately rendered element in the John Wesley story. The world still poorly appreciates that here a mighty mother appears in a mighty son. She was the mother of nineteen children; at least three sons and three daughters grew up. She brought them up in a way of her own. She gave to them love, but it was love bounded by severe wisdom. She, at least, believed that there was a saving quality in obedience and that discipline is the indispensable road to character. With her, discipline began early. At a year old "they were taught to fear the rod and to cry softly. The most odious noise, the crying of children, was rarely heard in our house." She gave one evening a week to religious conversation with one child at a time. In a letter to her husband she says that "on Thursday I talked with Jack and on Saturday with Charles."

Here is Mrs. Wesley's contribution to child study, a pedagogical suggestion:

"None of them were taught to read till five years old, except Kezzy, in whose case I was overruled; and she was more years in learning than any of the rest had been months. The day before a child began to learn, the house was set in order, everyone's work appointed them, and a charge given that none should come into the room from nine to twelve, or from two till five, which were our school hours. One day was allowed the child wherein to learn its letters, and each of them did in that time know all its letters, great and small, except Molly and Nancy, who were a day and a half before they knew them perfectly, for which I then thought them very dull; but the reason why I thought them so was, because the rest learned them so readily, and your brother Samuel, who was the first child I ever taught, learnt the alphabet in a few hours. He was five years old the tenth of February; the next day he began to learn, and, as soon as he knew the letters, began at the first chapter of Genesis. He was taught to spell the first verse; then to read it over and over till he could read it off-hand without any hesitation; so on to the second, etc., till he took ten verses to a lesson, which he did quickly. Easter fell low that year, and by Whitsuntide he could read a chapter very well; for he read continually, and had such a prodigious memory, that I cannot remember ever to have told him the same word twice. What was yet stranger, any word he had learnt in his lesson, he knew wherever he saw it, either in his Bible, or any other book; by which means he learnt very soon to read an English author well."

But I must hasten on to the story of this man who has cast such a great shadow athwart nearly two centuries of mortal time, for on June 17th of this year, not only Methodism but modern civilization has well celebrated with song and prayer and sermon, with poem, essay and historical re-statement, the second centennial of the birth of John Wesley.

He was born into the days of a degenerate clergy. He raised the standard of the ministry and exemplified an executive potency and an ethical piety so great that two hundred years have given him no adequate successor. Methodism struck twelve in John Wesley. Draw a line from the top of his head to the present day, and there is not a head in Methodism that rises to break the line. He was not a fanatic, not even a Methodist enthusiast as exemplified in modern Methodism. He was cool, methodic, argumentative. He was not even a seceder. He stood primarily for practical religion. He believed in the clean life, the earnest habit and the consistent demeanor. He did not even lead a protest. He lived and died a member of the Established Church.

His brother Charles, four years his junior, was carried to his grave in the seventy-ninth year of his age, nine years before the death of his elder brother, on the shoulders of Episcopal clergymen. With his dying breath John Wesley claimed that he had not proved disloyal to the Mother Church.

John Wesley was born in the Rectory at Epworth, in 1703. When he was six years old the Rectory was burned. Little John was saved as by miracle, being passed through a window only a few moments before the roof fell,—a veritable brand from the burning, which then and there the mother dedicated to the high service of the Lord. The event left a deep impression not only upon the minds of the parents, but upon the child, and must have had a deep influence upon his after life.

When eleven years of age he entered the Charter House School in London. This was the birth-year of George Whitefield. When John was about thirteen years of age, the Wesley household was haunted by a besetting spirit, some restless shade, the "Epworth ghost," which became one of the most famous and persistent "spooks" in modern history. He frightened the maids, broke the bottles, scared the house dog, and made noises under the bed and in vacant rooms. To this "spook" the children gave the name of "Jeffrey." The father rebuked the "deaf and dumb devil" and asked it to come forth, but to no avail. Dr. Priestley, a scientific contemporary, speaks of this as one of the "best authenticated and best told stories of the kind that is anywhere extant."

When seventeen years of age John entered Oxford; was ordained deacon at twenty-two; elected Fellow of Lincoln College at twenty-three, and was joined by his brother Charles. From the twenty-fourth to the twenty-sixth year of his life he acted as Curate to his father, whose strength was declining. At twenty-five years of age he was a fully ordained priest in the Episcopal Church. That year on his return to Oxford the so-called "Holy Club" was organized. This simply meant that John and Charles Wesley and two or three other students were accustomed to meet weekly in one another's rooms for spiritual culture and the development of the inner life. The "Imitations" of à Kempis, Taylor's "Holy Living" and Hervey's "Meditations" were their favorite books. To these young men of exemplary habits was tagged the contemptuous epithet of "Methodists" because of their well ordered habits.

When John was thirty-two years of age his father died. The same year Charles was ordained minister in the Episcopal church, and the two brothers sailed for

Georgia, hoping to become missionaries to the Indians, the strong-minded mother saying that if she had twenty sons she would be glad to devote them all to such high service. The American episode was filled with disappointments and grotesque blunders, and ended in what seemed utter failure. But the failure was outward. The Wesley brothers were serving their apprenticeship in the woods of South Carolina. They were making the acquaintance of the Moravians, whose valorous and peaceful life caused them to dive deeper into their own being and to find still profounder depths of spiritual realities there.

On the day Wesley sailed into the Liverpool harbor on his return, a somewhat disappointed man, George Whitefield sailed out to take up the work in Georgia, where he succeeded in finding a fruitful field in America. He became the great preacher of his day, was welcomed in Philadelphia, New York and Boston, and admired by the leading Americans. The thrifty Benjamin Franklin learned to leave his purse at home when he went to hear George Whitefield, for fear he would be over-persuaded to commit an unthrifty act and to give the coin which in cool blood he would begrudge. Whitefield returned to England to be second only to John Wesley in the great religious reformation, but he came back to America to end his days and to leave his ashes at Newburyport, Mass., where they still rest. The day of his death was recognized as a day of national bereavement in the United States.

The year of his return to England, Wesley visited the cradle of the Moravian movement at Herrnhut, Germany, that he might the more closely study their message and their method. For a time he was identified with this Moravian movement, but there was an objective quality, an English passion for results, in the nature of John Wesley that led him eventually to break with the mystical and subjective Moravians.

Meanwhile Whitefield had returned, and by force of circumstance had become a field preacher, after the manner of George Fox, shocking Wesley's sense of propriety and incurring his distrust. But when visiting Bristol in 1739 to co-operate with his fellow-Evangelist, he found himself unexpectedly called to meet a Whitefield appointment, and the crowd was so great that no church could contain them; he found it necessary to address the throng in the churchyard from the outer step. Thus began unintentionally and against his wishes that out-door ministry, that traveling itinerary, which lasted through fifty years, meeting opposition and sometimes mob violence, but finding human hearts everywhere ready to respond to his simple earnestness, waiting to be awakened out of the stolidity of indifference or to be lifted out of the slough of indulgence and corruption. In this fashion he went up and down the British Isles preaching from three to ten times a day, always feeling his way towards the next thing to do, always conserving the points made.

In 1739, in Bristol, the foundation of the first Methodist "preaching house" was laid under the inspiration of Wesley. But the funds were short. A working man suggested that every person in the society should contribute a penny a week. When it was objected that some would even feel that a hardship, the carpenter said, "Put the poorest eleven of them with me and I will collect the penny each week. For those who are unable to pay I will become responsible." Soon that method, which began as a financial expediency, developed under the ingenious and far-seeing eye of John Wesley into a spiritual instrument of great activity, and Methodism thus found in the "Class Leader" and the "Circuit Rider" its most characteristic instruments, which have given it its one hundred and fifty years of potency. These not only made the physical mite of the poor available, but they made maximum use of the spiritual mites and fragments. The earnest men and women of small talent, those untutored of the school, the spiritually clean hands of the day laborer, the pure heart of the peasant housewife, were thus gathered together, builded unconsciously into the living walls of Methodism.

This lands me at the question, Wherein lies the power of Methodism? First, then, clearly, Methodism was an ethical potency. The "Discipline" which John Wesley developed for the guidance of his followers was largely a code of morals. He was not much of a theologian. He recoiled and eventually broke from the Calvinism of George Whitefield. In England to this day there is a "Calvinistic Methodism" widely and clearly distinguished from "Wesleyan Methodism" in points of doctrine. Whitefield hewed to the Calvinistic lines of predestination, election, and the wrath of God. Wesley swerved towards the heresy of the Dutch Arminius, preferring rather to emphasize the love of God, and delighting in the thought that man's salvation was put into his own hands. Wesley's contention was that religion was a matter of every-day practice; that the food on the table, the raiment on the back and the words of the tongue were all sacramental. His specifications may have been unwise even then and may be impractical now, but his principle was fundamental and eternal. Religion is a delusion and a snare except in so far as it affects our daily habit of speech, our goings and our comings, our eating, drinking and clothing.

There is nothing unique in this. John Wesley did but grasp with English clearness and vigor a common-place of the prophetic life. He did but take seriously the sentences of the prophets and the declaration of the Master, and in this fact we discover one mighty element of the power of Methodism.

The second element of Methodism was its democracy. The Wesleys were aristocrats. The sad story of John Wesley's domestic life might have been averted if his brother Charles had not hurried from New Castle to Cumberland to warn him against the disastrous results if he married a woman who had been a servant, he himself having recently found a congenial companion in the daughter of a Welsh magistrate. He told his brother John that their preachers would leave them and that their societies would be scattered if he married so mean a woman. In vain did John reply that he wished to marry her not for her birth but for her worth. He pleaded her neatness, her carefulness, her strong sense and her sterling piety. She was indefatigably patient, inexpressibly tender, quick, cleanly, and skillful. Charles seems to have had but little influence with the wooer, but he probably swayed Grace Murray from a useful career and left John helpless on the one defenseless side of his nature, to fall later on into what his biographers called "his matrimonial disaster." He did marry, indeed, a woman with a fortune of ten thousand pounds in three-percents, but over the sequel let the curtain fall, for it has been lifted too often.

In spite of this aristocratic tendency Methodism was, from the beginning, of the people, for the people and by the people. In Christ Jesus there is no high and no low, and so long as Methodism retained its simplicity and preserved its democracy, it was all the more a congenial home to the cultured and devout hearts and the wealthy of a humble spirit because of the subtle spell of democracy which a heavenly brotherhood threw over it all. And in so far as Methodism forgets its simplicity and affects the environment of the leisure class, makes costly its ritual and upholsters its piety, in so far is it a sham Methodism, a libel on the mighty religious reformation which John Wesley inaugurated.

Once more: One element of the Methodist power is curled up in the word itself. Little dreamed the flip-

pant students of Oxford of the power they sneered at when they dubbed the pure-minded and earnest-hearted little band of students "Methodists." Methodism anticipated and applied to the affairs of soul the economies of later industrialism; because of its devotion to details, because of its delight in minimums, because it realized the economic values of the pennies, physical and spiritual, it builded up the mighty spiritual industry, anticipating the department store, the industrial combination. It anticipated all the maxims of Poor Richard, which made spiritual thrift so commended in material affairs by Benjamin Franklin. It took care of the pennies and the pounds took care of themselves. Aye, it took care of the moments and the hours took care of themselves.

How did John Wesley accomplish so much? By simply doing one thing at a time and doing that one thing with all his might. This makes the life of Wesley, which has been abundantly told this centennial year, not only most entertaining, but also most profitable,—as full of profit to the business man as to the minister, as pertinent in suggestions to the mother and the teacher as to the philosopher and the saint.

Robert Southey's Life of Wesley is a classic in the English language, and its charming prose atones for many a droning line in the poetry of the once Poet Laureate of England. A later telling, in shorter meter, is by John Telford in the standard life now handled by the Methodist Book Concern, and in still shorter meter in the charming Westminster series of Little Biographies, issued by the Small, Maynard house, of Boston.

It will not do to close the study of John Wesley without touching upon the quaint origin of the Episcopal Methodist Church in America, for the church that delights in the name of Wesley in England has achieved no such Episcopacy. It was our own Revolutionary War that broke the electric communications between Wesley and those who had heard his voice in America and who were beginning to learn his methods. It was indeed a case of sheep without a shepherd. It must have been with a twinkling in his merry eye that John Wesley rose to the occasion and, without consulting Pope, Council, Bishop or Archbishop, proceeded of his own right to appoint a head to the church in America. This is the commission which ordained Doctor Coke, an English clergyman, Bishop of an American possibility.

"Know all men that I, John Wesley, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America. And, therefore, under the protection of Almighty God, and with a single eye to His glory, I have this day set apart as a superintendent, by the imposition of my hands and prayer (being assisted by other ordained ministers), Thomas Coke, Doctor of Civil Law, a presbyter of the Church of England, and a man whom I judge to be well qualified for that great work; and I do hereby recommend him, to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof, I have hereunto set my hand and seal, this second day of September, in the year of our Lord, one thousand, seven hundred and eighty-four."

Under this commission and from this Bishop American Methodism has grown. Wesley's sagacity was justified. A captain in the new navy, having yielded to this new functionary and given a subscription for Methodist missions to the negroes, said to an acquaintance: "Do you know anything of a little fellow who calls himself Dr. Coke, and who is going about begging money for missionaries to be sent among the slaves?" "I know him well," was the reply. "He seems," replied the captain, "to be a heavenly-minded little devil. He coaxed me out of two guineas this morning."

John Wesley died as he lived—splendidly. At eighty-three he wrote:

"I am a wonder to myself. I am never tired (such is the goodness of God) neither with writing, preaching or traveling. One natural cause, undoubtedly, is my continual exercise and change of air. How the latter contributes to health, I know not; but certainly it does."

Two years later, at eighty-five, he said:

"I am not so agile as in times past. I do not run or walk as fast as I did. My sight is a little decayed."

When eighty-seven years of age, he said:

"I am now an old man, decayed from head to foot. My eyes are dim, my right hand shakes much; my mouth is hot and dry every morning. I have a lingering fever almost every day; my motion is weak and slow. However, blessed be God! I do not slack my labours. I can preach and write still."

His last letter indicated the ethical soundness of the man and justified the claims I have made for Methodism. As his star was descending in the 88th year of his age, that of young Wilberforce appeared on the horizon; Wilberforce, the great emancipator, was hailed by the prophetic eye of Wesley. Wesley had seen slavery and, like all the sensitive children of God, he felt the atrocity. It was fitting, then, that only eight days before his death he should write to William Wilberforce as follows:

"London, February 24th, 1791.

"My Dear Sir:—

"Unless the Divine Power has raised you up to be as Athanasius, *contra mundum,* I see not how you can go through your glorious enterprise in opposing that execrable villainy which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; but if God be for you, who can be against you? Are all of them together stronger than God? Oh, 'be not weary in well doing.' Go on, in the name of God and in the power of His might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it."

Methodism now boasts nearly 6,000,000 members, 38,935 ministers, 56,101 churches and property of $202,616,000, and it has recently announced that it has added to this its $20,000,000 centennial fund for further propagation. Let not these millions deceive us. They may represent, and oftentimes do represent Methodism going wrong. For the moment Methodism tries to justify itself by its statistics it belies the fundamental postulate of John Wesley and has lost the central inspiration. Rather let John Wesley be justified by the latter day clamor for justice and religious protest against plutocracy, aristocracy and social pretension everywhere. John Wesley today rebukes that prosperity that gives twenty millions to missions, if in giving it has made so stolid its members that they are today complacent in the face of freezing multitudes, gazing at cornered coal on the side tracks of Chicago. While the poor of John Wesley shivered in their homes Methodism should spurn the dollar that is tainted with greed and shun the church that is builded out of profits that have grown enormous on child labor, women's drudgery and the massing of human energies to the advantage of the few and the sacrifice of the individuality, the independence and the freedom of the many.

Who are the successors of John Wesley? Not necessarily those who ride in ignorant complacency the circuits he planned for; not those who in the "class" would suppress the inquiring mind, rebuke progressive thought, and discourage those who would try to

apply Christian precept and New Testament text to the problems of today, whether the problems be personal, domestic, municipal, national or international. John Wesley would have nothing to do with such were he living today.

They are the followers of John Wesley who are on the fighting line, who are in touch with the laborer and his problems, who carry the burden of municipal disgrace upon their hearts, who give of their mite or of their plenty to the cause that is most in touch with the needs of today. John Wesley finds his followers among those who are trying to bring the New Testament down to date and who believe that the church is the home of the deepest interests of life; the home of the young and of the aged, of the learned and the unlearned, the home of all classes and all races. In short, John Wesley finds his followers today in the People's Church, wherever that may be found, among those who work for the People's Church, whoever they may be and whatever their instrumentalities. John Wesley's followers are those who trust the guidance of their hearts and believe in the direct communication between the soul of today and the spirit of eternity.

THE STUDY TABLE.

Book Notes.

On the Table lies "The Real Benedict Arnold," by Charles Burr Todd, published by A. S. Barnes & Co., of New York. This book is an effort to reinstate Arnold in the respect of the American people. It will succeed in removing a measure of unjust judgment; and I hope it will renew the admiration which is justly due to Arnold for his courage and patriotism. There is no question but that Washington had more confidence in Arnold's ability as a general than in the large majority of those whom Congress furnished him as subordinates. The appearance of Arnold at the second Battle of Saratoga, if literally true, is one of the most wonderful illustrations of absolute courage ever known. Had it not been for him we must believe that the battle would have been lost. Yet Gates did not mention Arnold in his report to Congress, and undertook to crush him. When we estimate Arnold's final treason, we must bear in mind that he had to do much of his fighting in connection with the infamous Gates, and the still more infamous Wilkinson. Mr. Todd's position is that Arnold was led into his final fatal treachery by his wife. She had carried on correspondence with British officers, and had complicated matters, implicating herself, if not also the general, without his knowledge. She was a woman of great fascination and power. On the whole, this book is a unique and valuable contribution to history. We can afford to be just to a brave and generous man, like Arnold. Along with this volume we should read "The True Aaron Burr," by the same author, and published by the same firm. This last book gives us a picture of Burr which in many ways will please those who have not a doubt of his treasonable plots in the southwest. As a young man he was pure, brave, and noble; and his career in the Canadian campaign is heroic in the extreme. He was reared in the blackest Calvinism; and his reaction from this seems to have dropped him into licentiousness. It was his lot also to come into conflict with such scamps as Gates and Wilkinson and such selfish characters as Hamilton. Hamilton's moral character was quite as bad as that of Burr, and his political selfishness was such that he deliberately undertook to ruin Burr. The consequence was a duel, which left Burr an outlaw—open to treasonable practices. Yet his southwestern scheme was, on the surface only, that of Hamilton's Miranda Expedition. It is not improbable that, had President Adams allowed Hamilton to go ahead, he would have ended very much where Burr did.

"The Story of a Bird Lover," by William Earle Dodge Scott, and published by the Outlook Company, of New York, I think I have mentioned. I call special attention to it as one of the most charming nature books it has been my fortune to find. His animal stories are simply delightful. The book moves on in an autobiographical style, carrying us over the naturalist's life-track from New York to Arizona, to China, and to all quarters of the globe that are especially attractive to bird-lovers. Science, as prosecuted by such a man as Mr. Scott, may leave out some of the literary finish of the old time scholar, but it gives us a broad minded and broad visioned man. The book is one of the best of the spring publications.

Political Science Quarterly contains an article on The Growth of Federal Expenditures that everybody should read. In 1880 we expended, for army and navy, forty-three millions; for pensions, fifty-six millions. In 1900 we spent for army and navy one hundred and seventy-two millions; and for pensions one hundred and forty millions. This is certainly an intolerable increase to take place inside of twenty years. The expenditure per capita for our people increased thirty-four per cent from 1890 to 1900. Another paper of exceeding importance discusses State Arbitration, and the Minimum Wage in Australasia. Another article discusses Municipal Reform, and still another the Federal Control of Trusts. On the whole this is a remarkable number, and the articles are quite up to date.

Nature books abound, and they are of a class that makes us rejoice to know that they are popular. From Little, Brown & Co., of Boston, I am in receipt of one of the very best of these nature books, by George Wharton James, entitled "In and Around the Grand Canyon." This book was written in the Canyon itself. His composing room he describes most charmingly. "Under the shelter of an overhanging rock, with pinion boughs piled up and canvas stretched to completely exclude the sun all day; the purest air of earth freely circulating around me, and the bluest sky of earth above me; below, the brink of the greatest gorge known to man, and with its wonders daily and nightly spread out before me; and the great mural fronts of the north wall ever confronting me; now and again aroused by strong breezes blowing through the pinion and juniper trees, that dot the sloping talus at my feet; anon thundered and rained upon in the fierce and sharp storm; but generally in an absolute stillness, that can be felt, I am completing and finally arranging my book. My paper weights are pieces of limestone, my shelf a rude pine box, my side desk a huge boulder, my table made in rough camp style, with my seat, a packing box, and my blanket stretched on the solid rock—this is where, and these the circumstances under which, the tangled threads of the past decade are being woven into warp and woof of connected story." Those who have enjoyed John Muir's National Parks, will enjoy also Mr. James' "Grand Canyon." It is thoroughly readable and enjoyable.

E. P. Powell.

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THE FIELD.

"The World is my Country; to do good is my Religion."

A Wild Rose to a Child.

O who would be the gardener's rose,
Or who would be the trellised vine
That in a sheltered garden grows,
Or in a city court must pine?

I'd rather be the prairie bloom,
I'd choose to be the wild brier rose,
That yields its beauty and perfume
To every wind of God that blows.

But, gift of man or breath of God,
Alike the breath of love are we,
Alike we quicken senseless clod
And give our all to gladden thee,—

Thou peerless blossom on the tree
Of life, thou winsome child,
Whose heart is hallowed with the mystery
That in our birth hath smiled.

Flower Sunday, June 14, 1903. E. H. W.

CHICAGO, ALL SOULS CHURCH.—Most of the week-day activities of All Souls Church have now ended for the season. The last of the study classes closed with the Class in Religion on Tuesday, June 2.——The annual picnic was held Saturday, June 13. Seventy-five children and adults made up the company, going by way of special city railway car to the station at Thirty-first street and Wentworth avenue, thence by the Rock Island Railroad to Beverley Hills. Here they were met by the Rev. Mr. Snowden, pastor of the Union Church at Beverley Hills, to whose courtesy and that of Mr. Sterns, the owner of the beautiful hills and woods of which the party was permitted to take possession, much of the pleasure of the day was due. The day was perfect, and as it was the first of its kind, the picnickers felt that they were favored beyond the common lot.——June 14 was Flower Sunday. There were no costly decorations,—none but such as befit a church of the people. The flowers were mainly wild ones, the gift of loving hands. The christening font was wreathed in a glory of pond lilies from the same benign providence that has provided them for many years,—a horny-handed German woman from Indiana. Each class brought its offering of flowers with a sentiment in verse, the mottoes ranging all the way from the home-made variety to the wise and tender lines of Tennyson,—"Flower in the Crannied Wall." This festival was a kind of jubilee, for it celebrated the rounding out of the Seven Years' Course of Study. In this city of constant removals and changes, the simple living for seven years in one neighborhood would seem to argue something for one's sanity and poise. Yet there were ten persons in this Sunday-school—eight pupils and two teachers—who had gone around the cycle of the Seven Years' Course and persisted to the end. To each of these a handsome Bible in the new American version was presented by the school. Five new members received a welcome from the church and pastor. Three of these were children of the church, graduates of the Sunday-school and Confirmation Class, who had been waiting to count years enough to be admitted to the full responsibilities of the church. One of the three was a recent graduate from Tuskegee, who goes from there to the University of Illinois to gather added strength for the high and difficult task that awaits him of combating prejudice, ameliorating hard conditions, and demonstrating that even race lines must fade away in the presence of intelligence, skill, and consecration to lofty ideals.——As usual, the church will be kept open all summer for Sunday morning services. Announcements of these vacation services and a summer reading list preparatory to the studies of next year will appear before the end of June. E. H. W.

Foreign Notes.

THE VICTORIA MEMORIAL IN CALCUTTA.—Quite in line with *New India's* name and purpose are its comments and suggestions regarding the proposed memorial structure in honor of the late queen and empress. They are in part as follows:

We hope Lord Curzon will realize the grave injustice that the decision of the Committee of the Victoria Memorial proposes to perpetrate by entrusting the construction of the memorial to some English architect. The memorial has been subscribed for by the princes and people of India; and reason, justice and expediency all demand that the people's money should be spent among the people themselves. Lord Curzon wanted to get marbles from Italy for this building, though so far as expert opinion goes, the most exquisite marble structure in the world—the Taj—is believed to have been built with Indian materials only. We are glad, however, that this counsel of ignorance has recently been amended, and on the strength of information secured from the head of the Geological Survey, the authorities of the Victoria Memorial have discovered that marbles of the highest quality are available in India, within easy reach of water communication, and have, therefore, decided to use Indian marbles alone in the construction of the memorial. We hope that the other counsel of ignorance, that the highest art-ideals are to be found only outside of India, and consequently the design and plan of the structure must come from some British expert, will also be similarly amended, on the ground that, as Sir James Ferguson and others declared, India is capable still of supplying her own architectural ideals to her own buildings.

To adopt foreign models for the Victoria Memorial would not only inflict an economic, but a distinct moral and spiritual wrong also on the nation. It would add one more to the existing forces that are working, consciously or unconsciously, for the disintegration of the true life of the Indian people. Literature and art are, as much as religion or social structures and institutions, vital elements of every national life; and to seek to destroy the integrity of any of these vital factors of the life of any nation is to help that nation in its downward course. The integrity of our national literature, though lost partially for a time, is being fast reclaimed now by the revival of national instincts and ideals. The return movement has already commenced, and these national instincts and ideals, whenever they are true and genuine, and not a mere lifeless and spurious imitation of the effete forms and conventions of the past—are the fuller today for the very foreign—that is modern—influences that had at one time led them away from their ancient moorings, and that, again, have themselves, by their very excesses, helped to awaken that national self-consciousness, which alone leads to real national revivals. The future of this hapless land depends entirely upon how this revival shall work itself out. The future of British empire in India also will entirely depend upon the direction that this revival may take. To stifle this new-born national life is impossible; to guide it, and shape it along right channels is not only possible but is the distinct duty of every Indian publicist and administrator.

M. E. H.

The Congress of Religion.

FINANCIAL EXHIBIT FOR THE NINTH YEAR, ENDING JUNE 1, 1903.

RECEIPTS.

Amount in bank June 1, 1902	$	57.83
Sale of Report of Buffalo Congress		2.49
ANNUAL MEMBERSHIPS:		
W. L. Sheldon, St. Louis, Mo.	$	5.00
M. S. Jaffe, Sacramento, Cal.		5.00
Dr. Bernard M. Kaplan, Sacramento		5.00
A. Slimmer, Waverly, Ia.		5.00
Mrs. Herbert Turner, Altoona, Pa.		5.00
C. F. Taylor, Philadelphia		5.00
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S. C. Mason, Chicago		5.00
Miss Anne F. Miller, Geneva, N. Y.		5.00
Anthony Sawyer, Princeton, Ill.		5.00
Mrs. C. A. Beck, Chicago		5.00
Miss Fanny Torrey Sturgis, Boston		5.00
Geo. S. Fobes, Soldiers' Nat'l Home, Va.		5.00
A. Bonnheim, Sacramento, Cal.		5.00
Mrs. Edith Lord Blayney, Riverside, Ill.		5.00
Mrs. Mary Carswell, Dixon, Wis.		5.00
Mrs. Dennis Murphy, Jeffersonville, Ind.		5.00
Mrs. Ednah D. Cheney, Jamaica Plain, Mass.		5.00
Miss Juniata Stafford, Appleton, Wis.		5.00
W. S. Pearce, Waukegan, Ill.		5.00
H. Weinstock, Sacramento, Cal.		5.00
Miss Lena L. Wood, Monmouth, Ill.		5.00
Geo. H. Shibley, Washington, D. C.		5.00
James Harris, Janesville, Wis.		5.00
Mrs. J. W. Greenleaf, Hillside, Wis.		5.00
Chas. Haas, Chicago		5.00

Rev. John Faville, Peoria, Ill.	5.00	
C. H. Williams, Jr., Fennimore, Wis.	5.00	
Henry L. Frank, Chicago	5.00	
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Rev. Caroline Bartlett Crane, Kalamazoo	5.00	
Edward A. Filene, Boston	5.00	
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A. S. Ruhl, Rockford, Ill.	5.00	
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Hart, Schaffner & Marx, Chicago	5.00	
Mrs. Mary A. Emsley, Mason City, Ia.	5.00	
Julius Rosenwald, Chicago	5.00	
Rev. F. L. Hosmer, Berkeley, Cal.	5.00	
David Starr Jordan, Leland Stanford Cal.	5.00	
Edwin S. Brown, Chicago	5.00	
Rev. Joseph Stolz, Chicago	5.00	
Thomas Kilpatrick, Omaha, Neb.	5.00	
Thomas D. Howard, Springfield, Mass.	5.00	
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Mrs. A. L. Kelly, Chicago	5.00	
Rev. W. C. Gannett, Rochester, N. Y.	5.00	
Mrs. J. Spiegel, Chicago	5.00	
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Robert Bartsch, Chicago	5.00	
Mrs. Katherine V. Grinnell, Chicago	5.00	
Mrs. Anna Garlin Spencer, New York	5.00	
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Rev. W. H. Ramsay, Louisville, Ky.	5.00	
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Thos. G. Barnard, Los Angeles, Cal.	5.00	
Mrs. Rebecca Spring, Los Angeles, Cal.	5.00	
Dr. D. Tonjes Krudop, Los Angels, Cal.	5.00	
		330.00
SPECIAL SUBSCRIPTIONS:		
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A. G. Becker, Chicago	10.00	
Miss Emily Howland, Sherwood, N. Y.	5.50	
Edward W. Emerson, Boston	3.00	
George L. Thompson, Springfield, Vt.	1.00	
L. J. Hartwell, Dixon, Ill.	3.00	
Miss Wynne Lackersteen, Hartford, Wis.	2.50	
Miss Mary Lackersteen, Chicago	1.00	
"A Friend," Hartford, Conn.	75.00	
"Illinois Granger"	100.00	
Ralph Davidson, Laporte, Ind.	2.00	
Mrs. Marion H. Perkins, Chicago	2.00	
Geo. S. Shaw, Ashby, Mass.	1.00	
Rev. J. H. Crooker, Ann Arbor, Mich.	2.00	
H. F. Bond, West Newton, Mass.	1.00	
Rev. S. Hecht, D. D., Los Angeles, Cal.	1.00	
"A Friend," Rochester, N. Y.	5.00	
Cash from Los Angeles	10.65	
Frederick L. Fischer, Los Angeles, Cal.	10.00	
		335.65
SUBSCRIPTIONS FROM SOCIETIES:		
First Unitarian Society, Englewood	16.00	
All Souls Church, Chicago	200.00	
First Free Church of Tacoma, Wash.	40.00	
Seattle Society for Universal Religion, Wash.	30.00	
Universalist Church, Pasadena, Cal.	21.00	
Unitarian Church, Alameda, Cal.	10.00	
Los Angeles Church, Cal.	84.03	
Leland Stanford	17.00	
Santa Ana, Cal.	4.97	
San Jose, Cal.	47.00	
Sacramento, Cal.	35.00	
Portland, Ore.	47.50	
		552.50
		$1,278.47

EXPENSES.

Postage	$ 27.07	
Stationery	6.80	
Postal cards	3.00	
Supplies	2.85	
Clerk's salary, January, 1902, to October, 1902, inclusive	666.70	
Telegram, telephone, stenographer, etc.	34.80	
Printing	162.13	
SPECIAL CALIFORNIA ITINERARY:		
Organist, Los Angeles	$ 2.50	
Rent women's club rooms	25.00	
Exp. of local financial secy for Los Angeles Congress	87.50	
Santa Ana	1.50	
Exp. of special speakers San Francisco to Leland Stanford	17.00	
Exp. del. San Jose to San Fran.	6.25	
Acct of local committee	5.00	
Acct. expense of Dr. Thomas, President	99.50	
Acct. expense of Mr. Jones, General Secretary	99.50	343.75
Cash on hand	5.25	1,252.35
Balance in bank		26.12
		$1,278.47

LIABILITIES.

Clerk's salary advanced by Mr. Jones, November, 1902—May, 1903, inclusive	$ 466.66
Printing	47.50
	$514.16

FINANCIAL EXHIBIT OF THE PACIFIC COAST ITINERARY.

March, 1903.

Extracted from above statement not including local expenses provided for by local committees and not reported.

RECEIPTS.

From Universalist Church, Pasadena	$21.00	
From Unitarian Church, Alameda	10.00	
		$ 31.00
Collections at Los Angeles Congress		84.03
Annual memberships at Los Angeles	10.65	
C. C. Reynolds	5.00	
N. O. Nelson, St. Louis, Mo.	5.00	
Thomas G. Barnard	5.00	
Dr. D. Tonges Krudop	5.00	
Mrs. Rebecca Spring	5.00	
		35.65
Special contribution, Frederick Fischer, Los Angeles		10.00
Collections at Leland Stanford University		17.00
Collections and contributions at Santa Ana	4.97	
" at San Jose	47.00	
" " Sacramento	35.00	
" " Portland	47.50	
" " Tacoma	40.00	
" " Seattle	30.00	204.47
ANNUAL MEMBERSHIPS:		
Rev. A. W. Martin, Tacoma, Wash	5.00	
Mrs. A. W. Martin, Tacoma, Wash	5.00	10.00
		$392.15

EXPENSES.

FOR LOS ANGELES CONGRESS:		
Printing	16.00	
Organist	2.50	
Rent of Women's Club house, 3 afternoons	25.00	
Service and exp. of Geo. N. Falconer, local financial secretary	87.50	
Telegram, telephone, expressage, etc.	7.80	138.80
For Santa Ana Congress		1.50
Leland Stanford Congress:		
Printing and expenses of Oriental representative from San Francisco		17.00
San Jose Congress:		
Expenses of H. Dharmapala, San Francisco and return	6.25	
Telegram, telephone, postage, stenographer	12.25	
Local committee	5.00	23.50
Special Secretary expenses, San Francisco, telegrams, etc		6.00
Special Secretary expenses, Tacoma and Seattle.		6.35
On acct. of traveling expenses Dr. H. W. Thomas, Prest		99.50
On acct. traveling expenses Mr. Jones, Gen'l Secy		99.50
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